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St.

THE

VICTOR

SOCIAL RE-UNION

—OF—

MEMBERS AND FRIENDS

—OF—

St. Andrew's Church

IN CONNECTION WITH

THE CHURCH OF SCOTLAND,

ST. NICHOLAS HALL,

VICTORIA, V. I., JANUARY 8TH, 1868.

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MRS. SUTTON. |
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MRS. HAMILTON. | 4. MRS. CAPT. RAYMUR,
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St. Andrew's Church Social Re-union.

On Wednesday evening, 3th January, the St. Nicholas Hall was filled to overflowing with the members and friends of the congregation. On entering, the Hall was found suitably decorated, and six tables bounteously provided and presided over by ladies of the Church. The Rev. Mr. Somerville took the chair at seven o'clock, and after the audience had sung the 100th Psalm, a blessing was asked by Rev. A. Browning, and the tea served to about 400 guests. A pleasant hour passed in the discussion of the material part of the programme, when the choir rendered a piece of sacred music, "Lift up your heads."

MR. SOMERVILLE then rose and in a humorous introduction said he had not had the satisfaction of seeing the performance of the Wizard, who had by his clever slight-of-hand tricks, been amusing the people of the City lately. He had once, however, early in life, seen a player swallow a quantity of lint and then spin from his mouth almost innumerable yards of cord; he had been at College a number of years and had swallowed a little of the lint of learning, but still he could not make the cord of speech interminable; he found that it would run out, and felt like adopting the course of Artemus Ward in his attempt to reorganize Betsy Jane, and let out the task which he had undertaken by the job. After which, he said: that of the Church it might be declared as of Tennyson's river:

"Some may come and some may go,
But it goes on forever."

That he was sorry the assistant appointed had withdrawn, and considerable difficulty had been experienced by the Colonial Committee in the selection of another, yet, notwithstanding cold winds and cold sermons the attendance had been good, and substantial progress made in spiritual and temporal prosperity. The Church of Scotland had pledged herself to the erection of a suitable edifice, and many of the members who had not yet identified themselves with their brethren would then be expected to preserve honor with their mother church. The Colony was also in a state of promising prosperity. Good returns had come both from Cariboo and Kootenay. Big Bend, the youngest son of Columbia, had not realized the expectations of his nurses. Too much pap and soft soap had sickened him a little, but the boy was getting over it and Big Bend was sure to have a big end. Commerce too was improving. Blind consign-

ments were yielding to regular trade. No longer were there such anomalies as a bank holding a liquor licence, and a bankrupt salaried for realizing his own affairs. In many ways the Colony was improving; the farmers were firmer, fatter and fuller; the forests were yielding to the axe, the fields being turned over and the flocks multiplying. There might be many empty houses in the city, but in the country, homesteads stood where no homesteads stood before. Then as to the Colonial Government the motto of which had been "all things by turns, and nothing long," we were now on the eve of Confederation. Soon would we be part of an empire stretching from sea to sea with a population combining all the industry and intelligence of the British North American, all the energy and eagerness of the Yankee, and all the perseverance of the old country. The New Dominion! the very name was suggestive, our successors would have pride in proclaiming themselves born within it. Foolish fears were entertained as regards the chance of Confederate favors, but he was sure if we returned representatives such as those we sent to New Westminster last year—men with too much principle to be bought, and with too much acuteness to be sold, there need be no such fears. As to our mother country, the great event had been, that the Reform bill was an act of Parliament. This paved the way to position by merit, and merit alone, when even the most noble would command favor only by improving the advantages of their position. Tuft hunters and sporting men would no longer obstruct progressive legislation, while such men as the Duke of Argyll and Lord Stanley would be the nation's pride and delight. In church affairs the most prominent was the Pan-Anglican Synod. His expectations of this had been disappointed. Instead of discussing the questions which agitated the times, such as the relation of science and theology, or the province of reason in religion, "Cave Canem," "Beware of the Dog," had been their motto, and they separated with an exceedingly safe pastoral. The rev. gentleman spoke at some length of Fenianism and its fruitless effects, and thought it would be better to let Ireland go and bind her over to keep the peace. He spoke briefly of the German Confederacy, and of Italy, and concluded by saying the unity of the Italian kingdom would soon be completed, and the cry resound from Sicily to the Alps, "Immanuel," "God with us."

The Choir then rendered a glee, "Where art thou beam of light."

The HON. ALLEN FRANCIS, U. S. Consul, being called upon rose and said: These social gatherings are new to me, but I like them, for there prevails no distinction of class or caste. All have wrought together in harmony to prepare it, and all now set themselves to enjoy it—all, except some of us who have to make speeches. I, myself, have been steered into the new position of a speechmaker by the skilful exertions

of our minister, and altho' out of my element, will venture to say a few words about the connection between the constitution of my country and religion. Near two hundred and fifty years ago a party of Christians, regarded as fanatics, embracing 101 souls, from the decks of the Mayflower hailed the shores of New England. Before they landed and in sight of Cape Cod, they drafted and signed a bill of rights, solemnly and mutually pledging themselves, in the presence of God and of one another, to combine themselves into a civil body politic, for better order and preservation; and by virtue thereof to enact and frame just and equal laws for the general good. This instrument was signed on the 11th of November, 1620, and was the germ from which sprung the Government of the United States. Plymouth Rock on which they landed, will ever be a memorable spot in the history of the States. A monument has already been erected upon it, and the day of their landing, 21st November, is celebrated with as much joy and thanksgiving as the anniversary of the birth of the Government. This little band were called Puritans—the Presbyterians of their day. Long and weary years had the class from which they sprung been persecuted in the old country, and they sought a land where they might worship God in spirit and in truth, according to the Bible and their own consciences. For many years they and their posterity struggled with the privations, vicissitudes and perils of an uncivilized country. They still, however, adhered to their bill of rights, the principles of which silently and steadily were being embedded in the bosoms of the people. The country, after a long struggle, began to settle rapidly, and Presbyterianism with Congregationalism, its less methodical sister, became the prevailing religious persuasion of the Colony. When the population had advanced to 3,000,000, the Mother country sought to levy a tax upon them without representation. The principle was repugnant to the doctrine of the Bill of Rights promulgated by the pilgrim fathers. Like distant thunder the people began to murmur and yielded an unwilling obedience. Finally a large Tea Party was held in Boston, where they spoke freely to each other their sentiments, and after which they took bolder action. We are not in a position to say whether this was a Presbyterian Tea Party or no: we think it was, but we are sure that by these old Puritans were conserved and sown the seeds of liberty which bear rich fruit in our free and beloved country. Much as I love England and her Queen, I love my native land and its institutions more. Some may regard it as an experiment, the result of which is not sure, but I regard it as the greatest political wonder of the world. It is the first great Republic that has been organized with constitution, laws and offices under the influence of Christianity. The elective power returns steadily and often to the people, and it is obvious that such a government cannot be maintained without intelligence and virtue.

Political equality will not produce good in any country, unless the wise and the virtuous bear the sway. If the majority of the people be ignorant and vicious, republicanism can only be a curse. If the majority be enlightened and virtuous, it will be fruitful in signal blessings. For it will easily be seen that a democracy can be no better than the whole mass of the people are disposed to make it. If therefore we are to have good government, we must have good citizens; and what makes good citizens? what? but knowledge, virtue and religion. The fathers of the United States Government knew well that freedom, intelligence and the fear of God could not be separated, and they planned a Government adapted to a religious people; and, though they suffered the State to have no control of religious doctrines, ecclesiastical forms, or of individual conscience, yet they knew that religion was the only sure basis of Republican freedom. The hope of our country, therefore, is in the advancement of true piety and the extension of knowledge. And it is the boast of our country that through these, joined with their own stern industry and self denial, the labourer has come from the plough and the mechanic from his workshop to adorn the highest offices of the Government. Men and worth instead of suing our nation, have been sued by the nation. To no other form of government does the proverb of the olden time more peculiarly apply: "When the righteous are in authority, the people rejoice."

Song, "Campbell's Last Man," by Mrs. Hutcheson, whose voice filled the large hall and whose rendering was most effective.

DR. COMRIE, R. N. being called upon, said: On such an occasion as the meeting together of the members and friends of a Church that has done good service by the advancement of education and culture in time past, it may not be amiss to refer to one of the prominent questions of the present day—the relation between natural and revealed truth. I am aware that this subject has already been brought under your attention, still I may be permitted shortly to refer to it from a layman's point of view. We live in an age, when more than any other, the triumphs of science have been revealed to our admiring gaze—an age of steam engines, and electric telegraphs, and when we reap the rich harvest of science in increasing wealth and amelioration of woe. Science is now a great factor of healthy civilization, and it behoves both clergy and laity, not to lag behind the requirements of the times. To ignore its study is culpable, to oppose is criminal. Our clergy and laity can only anticipate a long and bright career by realizing this and acting upon it. True science has hitherto tended only to the moral and spiritual benefit of mankind. The Bible itself constantly directs us to the power of God manifested in Creation. The results of geology, at first regarded as inimical, have only led to the improved interpretation of the Scriptures. The best

theologians regard the Scriptures as truly representing the current ideas of their date, and in this they are supported by both Geology and Ethnology. We find for instance that prehistoric races have existed in a condition similar to the aborigines around us, having for their contemporaries the cave bear and other animals now extinct in the region where discovered, and passing through natural and successive stages. Thus we have, (1) the age of stone implements; (2) of bronze, and (3) of iron. On this coast, the natural advancement has been anticipated by the arbitrary introduction of iron instruments, but farther north we still find the primitive age of stone implements. The Kaluschian, for instance, still uses a stone chisel for hollowing his canoe. These indicate the antiquity of man beyond our ordinary chronology. But then our accepted chronology is merely the compilation of Usher in the 17th century, and a compilation from numbers uncertain at the best. Difference of dates affects not the rule of faith or spiritual truth. The Darwinian doctrine—the latest development of science—has occasioned no little alarm among most orders of the clergy. Darwin believes that new species of plants and animals have been formed by what he terms the process of "natural selection," to wit, that individuals peculiar, yet by that peculiarity being better adapted to local conditions, have perpetuated themselves where those of the ordinary type succumbed and died out. Thus accidental changes were perpetuated. In this way he explains the reason why the Niata breed of cattle is becoming extinct in South America. Because in times of drought their lips not joining, are unfitted to crop the twigs of trees and reeds, by which the ordinary cattle are sustained. And we have instances before our eyes of the same law in the vegetable kingdom. Thus the sorrel introduced from Nisqually, the sow thistle, the broom and the whin, are so well adapted to the soil and climate of this place that they spread abundantly and crowd out other vegetable forms that occupied the field before them. And the same with the human race. Thus, for instance, the forests where the Indian hunted and found his food being cut down, the tribe disappears, whilst the white man, finding new means of support in agriculture, supplants him. Darwin advances this as a theory; but even if adopted as a truth, it gives a nobler conception of the majesty of that Being who by a patient providence has evolved the vast and varied myriads of existing life from a few typical forms. It shows how

Throughout the ages an increasing purpose runs,
And the thoughts of men are ripened by the process of the race.

This may appear materialistic and militative against the pride of what has been called the superior animal and may carry man back to inglorious antecedents; but all must admit how much both animals and men are influenced by outward conditions. Often has the smiling vale evoked the latent spark of genius, causing

"Bright-eyed fancy scatter from her silver urn,
Thoughts that breathe and words that burn."

And when we behold the natives of Terra del Fuego, naked as animals, stunted in growth, apelike in feature, without capacity for improvement, without more than the shadow of a language, well may we ask, could our progenitors be such as these? Thus we see how the past has widened the chasm between man and the animal, and thus can we gather the lesson of hope for fresh victories over nature in the future. And thus, though seeing through a glass darkly, we anticipate a future ever increasing in brightness, rising from higher heights to higher still, ever growing in knowledge and in beauty—nearing the Supreme Good in derivations of kindred excellence. When we look back with the eye of science and see how far we have come, we cannot presume to limit the progress of our race. Science as well as Revelation proclaims a millennium of physical and moral good and an immortality in which truth and knowledge will be perfect."

Ex-Mayor Franklin after expressing the very great pleasure which he always had in the social assemblies of the Church—the modern "Love Feasts" as they had been called, gave a very humorous reading of the Frenchman in England trying to learn the definition of the word Box, which convulsed the audience with laughter.

A recess of fifteen minutes was then taken, after which Mr. Wallace announced that Mrs. Erskine and Miss Holmes had become the lucky possessors of the rings concealed in the cake presented by Mrs. Allen Francis. Through the exertions of the fair saleswomen, Miss Adams, Miss Sutton, Miss Watkins and the Misses Pidwell, the tickets for it had realized Sixty Dollars.

In the latter portion of the evening the Choir rendered the "Gloria," and the glees "Hark, the lark at Heaven's gate sings," and "Sleep, gentle lady," which was accounted the best performance of the evening.

Mr. Wallace in moving a vote of thanks to the ladies, made the following remarks: "However pleased I might be with the interesting duty assigned to me, and however proud to say something to an audience so great, the lateness of the hour forbids enlargement. Indeed, I am afraid that the Chairman has called upon the wrong man, for I was never aware before that I was a ladies' man. Willingly would I compliment the ladies, but old experience warns me that it is not only difficult, but dangerous. In the good city of Boston, with all generous intention, I once applied the word "homely" to a lady and was surprised to discover that what was intended as eoonium was taken as an insult. Looking at the diversity of nationality in our congregation, I have fear from the former mistake. I must say, however, that our ladies are worthy of all praise, seeing that notwithstanding their different climes and countries, they are enthusiastically united in every good word and work, and that to their quiet efforts is due the success of this meeting."

MR. HUTCHESON—Though not much of a speaker I gladly come forward to second the motion so ably proposed by Mr. Wallace, and should I break down, as is confidently expected by many present, shall feel happy in being vanquished, doing battle in such a cause. Cold must be the heart and dull the intellect that does not feel a glow of enthusiasm, and cannot find words to express itself on such a subject. We've but to gaze around to see how nobly the ladies have laboured to make this social meeting a success. All the creature comforts with which the tables were so bountifully spread, passed through their fair hands. They met, planned and worked, spared neither time, trouble or expense so that nothing might be wanting that could contribute to our enjoyment and happiness; and a successful meeting we have had. Sir W. Scott, Scotia's great novelist and poet, in speaking of the Ladies, exclaims:

"O! woman in our case,
Uncertain, coy and hard to please;
When pain and anguish wring the brow,
A ministering angel thou."

Whether the first part of the picture be correct or not I leave others to judge, but I can vouch for the accuracy of the second. For when disaster breaks the spirit of a man and prostrates him in the dust, the energies of the weaker sex are called forth, and their character rises in elevation and intrepidity. As Washington Irving beautifully expresses it: "Like the ivy which long has twined its graceful foliage about the oak, and been lifted by it into sunshine, and will when the hardy tree has been rifted by the thunderbolt, cling around it with its caressing tendrils and bind up its broken boughs." So it is woman's nature to succor and comfort those who are stricken with sudden calamity, tenderly supporting the drooping head and binding up the broken heart. And now, one word to those present (and unfortunately their name is legion) known as bachelors. Some deservedly known as *old* bachelors, by them I am irresistibly reminded of the lonely pelican in the wilderness, owl in the desert, or sparrow on the house top. Recently I have somewhere seen them compared with married men, as follows: "They are like the bare walls of a noble church compared with that same church when its walls are clasped and kissed by a wealth of tinted ivy leaves in Autumn. They are like the frame of a beautiful house compared with that same house when the trees are grown about it and fountains playing and children dancing on the lawn, or like the hull of a great ship on the ways compared to that ship when she rides on the waters a thing of life and monarch of the waves." In conclusion let me remind them of the remark addressed to Sam Slick by his old minister: "Sam," said he, "I would die happy if I saw you well mated."

MR. GILLOX.—After the eloquence of my friend Mr. Hutcheson I feel myself somewhat like a fixed star coming after a comet. I have always thought modern etiquette at fault, in

that it does not upon occasions like the present, permit the ladies to reply for themselves. All of us, and especially the husbands among us, are fully convinced of the persuasive influence of woman's tongue; and there can be no doubt, but that they could speak for themselves a great deal better than we of the sterner sex can for them—at any rate, much better than I can. My position this evening, reminds me of a story I have heard of a celebrated mathematician, who, was a very modest man. At a dinner given by the Social Science Congress, he was called upon to respond to the toast of the "Ladies;" which he did in the following manner: "Mr. President—A morbid desire for originality prevents me from saying this is the proudest moment of life, and it really does not occur to me to say anything else." These, Gentlemen, are my sentiments. A morbid desire for originality makes me wish to avoid telling you of the beauty, amiability and goodness of those ladies who have entertained us so bountifully this evening. All of us know that they possess these qualities in an eminent degree, indeed, we have an inward conviction of the fact. My fair clients desire me to express their gratitude for the handsome manner in which they have been thanked, although, with characteristic modesty they assert it was nothing more than they deserved. They have, however, been amply repaid for their labors, by witnessing the delight with which we men demolished the manipulations of their hands, and I am charged to inform this audience, that whenever the heart and hand of woman can add anything to the social enjoyment and improvement of the community of Victoria, the ladies of this congregation are "always ready." The young ladies have impressed upon me by the language of the eye, which is a far more expressive organ than the tongue, that this Tea Meeting is intended to show the unsociable bachelors that I see around me, what skill these young ladies possess as housekeepers, and that as this is Leap Year they may perhaps assert the prerogative which it confers. Ladies, I trust I have executed the delicate commission with which I have been instructed to your satisfaction. I have done so to the best of my ability, and I beg of you therefore to accept the will for the deed.

MR. JAMES BISSETT.—Mr. Chairman, Ladies, and Gentlemen—I have a resolution to propose, which I am confident will meet with a cordial reception from this meeting. It is a Vote of Thanks to the Choir—to those ladies and gentlemen who have contributed in such large measure to our enjoyment this evening. The selection of the pieces was good, and the rendering of the music perfect. I think this an opportune occasion to acknowledge a debt due to our excellent Choir; and I feel that I may with propriety assume the responsibility of expressing here, on behalf of our Minister, the Managers, and the Congregation of St. Andrew's Church our appreciation and hearty thanks for the services rendered by those ladies and gentlemen during the past year. They have met for practice from week to week, regardless of wind or weather, and I will say, that our St. Andrew's Church

can boast of musical talent, which may be equalled but not excelled, in the larger and more imposing edifices of older countries. Our Chairman in his able address touched upon the condition and prospects of the Colony, and said that the Colonial paterfamilias may be justly proud of his first-born—Cariboo; also of Kootenay, his second; that Big Bend, his youngest son, had not realized the expectations entertained of him, but that he would, however, have a big end. Now, I happen to be a near connection of this youngest son of Columbia and must say a word or two for him. That Cariboo is a rich gold producing district is now an established fact, and the returns show that the yield of gold from thence is increasing. Kootenay also promises well. We must admit that Big Bend has not realized the expectations entertained by many in the Colony; but we may hope it well yet, as has been stated, have a big end. I know a miner, who informed me no later than yesterday, (and I have no reason to doubt his statement) that he had taken \$6000 out of his claim since I saw him there in July last. There is, I believe, much latent wealth in that part of the country, which only requires time to develop. Such a hope may cause not only our choir but the Colony to sing with all heart and voice.

COUNCILLOR JEFFREY was sorry he had not swallowed that lint of learning which Mr. Somerville spoke of, but he was truly interested in congregational music as an invaluable aid to devotion, and hoped the time would soon come when all the members would sing as heartily and as sweetly as the choir.

MR. LIVOCK.—At this late hour it would be unwise to do more than simply acknowledge the vote of thanks so kindly accorded the choir for their slight services this evening. It is only fair, however, to state that when we first heard of the intention to hold this meeting, the time allowed for practice was so short, that we had many doubts whether a sufficient number of pieces could be properly prepared; but after some deliberation, came to the conclusion to do the best we could in the limited time, feeling sure that all shortcomings would be overlooked. The manner in which the vote of thanks has been responded to, has proved our conclusions right, and we only regret that our part of the entertainment this evening so little merited the cordial acknowledgement it has received.

MR. FOX shortly proposed a vote of thanks to those who had at the sacrifice of much time and labour, prepared the hall and made the other arrangements necessary for a social assembly, so large and agreeable as this has been; and was seconded by Mr. Alex. Munro, in a short but appropriate speech.

The proceedings were brought to a conclusion about eleven o'clock, when the intimation was made that the proceeds of the evening would be applied to the purchase of the present place of worship on Broughton Street. The audience then sang "God Save the Queen," and dispersed.